WESTERN RECORDER.

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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XIV.*

Mr. EDITOR—Your intelligent readers, by this time, I presume, are prepared to go more definitely into the merits of the main question proposed in these discussions:—"*How are clergymen to sustain themselves amidst the accumulation of their labours?*" The importance of this question, I trust, has been sufficiently illustrated. Whether we regard the health, the comfort, or the usefulness of the clergyman, or whether we take into view the highest spiritual interests of the people of his charge, we shall still see that vast consequences may result from the right decision of this question.

Your readers, also, have probably anticipated me in some measure as to the character of this decision. If no portion of a clergyman's labours can be wholly dispensed with, then the question will necessarily turn on the procurement of facilities; and these will most naturally be sought for in relation to such branches of labour as have hitherto been found to occupy the most time, and to make the greatest demands upon the health and vigour and intellect of the clergyman. The grand article of labour, in a great majority of instances, is to prepare sermons. This generally occupies from one half to two thirds or three fourths of a clergyman's time, and makes the most pressing and perpetual demands upon the health and vigour of his body and mind. Nor are the claims of rhetoric or eloquence in a regularly written sermon by any means lessening at the present day. The general diffusion of literature, science and knowledge, are continually rendering the public more fastidious in every thing that relates to studied performances. Thirty or forty years ago, a man of moderate acquirements might readily assert his claims to scholarship. But circumstances in this respect have changed. Every settled clergyman, unless he occupies an obscure place, must have some just pretensions to scholarship; and the reality of these pretensions must appear more or less in every species of studied effort.

The general increase of religious knowledge and vital godliness, bring, also, correspondent claims upon the resources of the public sermonizer; and these claims are continually augmenting. The establishment of Sunday schools and bible classes; the circulation of bibles, tracts, religious periodicals and newspapers; the institution of extensive and multiplied religious associations, and the increasing prevalence, power, and extension of revivals of religion, are so many circumstances which call for corresponding effort in the pulpit orator. On the other hand, error is daily becoming more determined, virulent and lawless, among the lower orders of society, and more refined, subtle and insinuating among the higher orders; and these difficulties are not a little increased by the fictitious consequence which has been given to minor points in theology, through the extensive cultivation of mental philosophy. Every clergyman, therefore, must now become, in some peculiar respects, a *thinking* man. He can no longer be a mere retailer of the views of his predecessors. Though the cardinal points in theology are ever the same, he can no longer confine himself to the limits of ancient phraseology, and to ancient modes of presentation and illustration. His verbiage, his cast of thought, his modes of arrangement, elucidation, discussion, and application, must be his own, the evident result of his own reflections, and no less evidently adapted to the circumstances of his hearers. At the same time he must present no new doctrine; he must not add to the catalogue of duties; he must not lessen the distance between truth and error; and since error is continually changing its forms, altering its nomenclature, and refining upon its subtleties, he must be continually seeking out corresponding methods of discovery and refutation.

Owing to all these circumstances, rather than to any other cause, it happens at the present day, that in every department of the evangelical ministry, there are to be found two distinct classes of sermon-writers. The one class are remarkable for those excellences of style which can shed fresh interest upon common-place themes and current details. The other class are not less distinguished for a kind of easy negligence in manner, united with originality of thought, and pungency of application. The individuals who attempt to excel in both these departments, generally fail in both, for the plain reason that they have too little time for the undertaking. These classes of sermon-writers are daily becoming more distinct. The one class are endeavouring to give to their sermons that kind of finish which will fit them for the public eye; and the other class are as evidently tending towards the cultivation of extemporaneous oratory.

I would not include in these remarks, that more aged class of sermonizers, whose manner is less distinctive, and somewhat less adapted to the peculiar circumstances of the present day; nor am I contemplating any great change in the habits of these venerated fathers in Israel. They have served *their own day* and generation faithfully, and will soon enter into the reward of their labors. Nor would a change be so necessary or desirable in their case, as among the younger classes in the ministry. The savour of godliness, which is shed so diffusively around them; the life, the example, the influence of such men, will add dignity and weight to every thing that they utter.

Nor can it be presumed that those among the middle aged, who possess mediocrity of talent, will undertake to acquire habits which are entirely new. Alterations in them must be gradual. They must grow necessarily out of circumstances, and for a time be almost unperceived. Nevertheless, the grand distinction in sermon writing, of which I have been speaking, is quite visible even among this class of clergymen. One portion of them manifest no inconsiderable care and solicitude about the style of their discourses; and the other, with a negligence which is quite observable, are preaching from mere skeletons or hasty sketches, or entire manuscripts, which have been written with the greatest rapidity, and which have never afterwards, perhaps, received the advantages of a revision.

Nothing is more evident, than that those of the one class are gradually approaching to the character of authors, and those of the other towards that of extemporaneous preachers. Now let this distinction be still farther extended, and we shall be furnished with the facilities required. The press, on the one hand, is a powerful engine, greatly extending its useful operations. Let those who have the most appropriate gifts be preparing to furnish it with suitable materials for publication. On the other hand, the field of revivals is continually enlarging, and increasing in interest. To occupy this field to advantage, one must have these ready talents of an extemporaneous speaker, which cannot be acquired except in connexion with parochial visitation. Parochial visitation, also, being indispensable to the full success of a settled pastor, it is obvious to conclude, in connexion with what has been formerly said on the subject, that the occupancy of this very field of labour, difficult as the task at first may seem, will eventually prove to be the exact thing the settled clergyman needs, to sustain himself amidst the accumulation of his labours.

The man who makes frequent religious visits will necessarily improve his colloquial powers. The result of this improvement will soon show itself in the prayer meeting, the conference meeting, and the lecture room; and in the latter place, the newly acquired faculty may be so heightened, as in time to be occasionally employed in the church. The man, also, who has learned to preach from a hastily written manuscript, can learn by degrees to preach from one which is imperfect; and from this he can proceed to the use of a partial sketch or a mere skeleton of the subject; or having previously habituated himself to the use of skeletons or hasty sketches in the lecture room, he can by degrees transfer the same habit to the church. A man of even moderate talents may do this, if he begins early in life, before his habits are fully formed. Nor can I believe that it would be wholly impracticable to men of middle age. A powerful revival will be seen to draw forth the talents and the resources of many a man, who had otherwise remained in silent obscurity. People who feel deeply will often be constrained to speak; and tho' unlearned, they are sometimes found to be eloquent. Ministers who are engaged for any period of time in the promotion of revivals, almost invariably acquire the habit of speaking extemporaneously to acceptance; and if compelled to relinquish it afterwards, it is because feeling has ceased to prompt them to activity, and because the habit itself had been too hastily and too imperfectly formed. From an acquaintance among the ministry, which is somewhat extended and particular, I cannot hesitate to express my fullest conviction, that almost any one who is not absolutely deficient in learning and capacity, might acquire the habit in question, so far as greatly to abridge the process of writing, and occasionally to dispense with it altogether.

I know, Mr. Editor, that this is to some extent an unpopular sentiment, and that multitudes of objections will be raised against it. Some of the most important of these I shall endeavour to refute in my next number. But in the mean time let it be remembered that the price of souls depends upon the issue. The progress of the church is onward. Ministerial duties must continue to increase. Parochial visitation affords the only field for acquiring facilities which are at all adequate to the purpose in hand; and it must sooner or later come to pass, that the stated clergyman, who refuses to enter upon this field, will keep so far behind the spirit and manner of those who take the lead in christian enterprise, as actually to hang as a dead weight upon the church; and lead his people backward, instead of forwarding them in their christian course. The Lord deliver us from such leaders as these.

Your's, ELIHU.

For the Western Recorder.

MR. HASTINGS—It is a fact well known to the public, that there is a great excitement prevailing in the religious community, on the subject of revivals of religion. During eighteen months past, revivals have prevailed extensively in many parts of the American church. The revivals in the western part of the state of New-York have perhaps been among the most remarkable and the most precious. I have had the pleasure of visiting most of the places where these revivals have prevailed, and from personal observation, as well as from conversation with ministers and influential laymen who have been eye-witnesses, I have no hesitation in declaring, that these revivals bear as striking marks of a genuine work of God, as any I have ever witnessed. I have travelled through New-England, and most of the middle states, and have witnessed revivals for twenty years past in different sections of the church, and have formed my opinion of these revivals at the west deliberately. Yet knowing, as I do, the various causes which have contributed to prevent persons at a distance from judging correctly, as well as in some instances to excite prejudice and alarm, I am not surprised that many of the best friends of revivals, in remote parts of the country, have formed an unfavourable opinion respecting them. The alarm has been increased by the forbearance of those on the spot to expose the falsehoods and misrepresentations which have been circulated abroad by letters, pamphlets, &c. But I hope, Mr. Editor, that those ministers and churches which have been engaged in promoting these revivals, will still exercise the same forbearance. A train of moral causes is now in operation, which will bring the truth to light respecting these revivals, and correct the misrepresentations which have gone abroad through the land. I have attentively waited the movements of Providence in relation to these revivals, and with deep and increasing interest. I see the hand of an all-wise God in these movements; and firmly do I believe that great and permanent good is to result to the church. Imprudences and indiscretions in those engaged in promoting revivals, and the unbelief, coldness and opposition of professed friends, together with unwarrantable measures to check real or imaginary evils, are the usual causes which terminate revivals. I pretend to be no prophet; but from facts already before me, I firmly believe that God designs, by all these things, to bring the religious public to understand far better than they ever have done, revivals of religion, and the means best calculated to promote them.

I hope none of the western brethren will make any reply, certainly not at present, to Dr. Porter's letter, or to Mr. Nettleton's review of Mr. Finney's sermon. The sermon is now public property; and any person has a right to review it, and approve or condemn, as justice may require, the principles it contains; but I hope and trust that no reply will be made to the personal attack of Mr. Nettleton.

In the last number of the Christian Examiner, a unitarian pamphlet published in Boston, there is a cursory review of the Bunker-Hill Contest, the Narrative of the Revival of Religion in the county of Oneida, and the pamphlet published at Troy by the opposers of Mr. Beman. In a future number, the editors say, there will be a "*discussion of the whole subject of revivals.*" They mention also the letters of Mr. Nettleton and Dr. Beecher. This review will doubtless lead to the publication of another pamphlet at Troy, and perhaps to a second edition of the Oneida Narrative, with some additions. The great question will doubtless now be discussed, whether what are usually denominated revivals of religion are the work of the spirit of God, and subjects of rejoicing, or the mere ebullitions of passion, which subside without any permanent good to the cause of truth. Let the friends of revivals, then, instead of spending their breath in needless contentions, pray that God will glorify his own name, and cause that all these discussions may be the occasion of pouring a flood of light upon the important subject of revivals, and of multiplying and extending them through all nations.

A TRAVELLER.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER III.

DEAR SIR—It is laid down as a principle by our Saviour, that every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. The meaning of which is, that wicked men hate and reject the light of God's truth, and that good men readily receive it into their hearts, and rejoice in its purifying influence. If then we find that any system of doctrine is generally embraced by the wicked, and rejected by the righteous, we have strong presumptive evidence that the system is false. Good men cannot oppose the plain doctrines of the bible; and it is equally clear that bad men are strongly inclined to reject them and embrace error. On this ground I am constrained to say,

3. I cannot embrace the doctrine of universal salvation, because it is *generally* rejected by those, who, according to the bible, give the best evidence of piety; and embraced chiefly, if not only, by those whom the bible denominates the wicked. Let the doctrine be preached in any populous place, and the following facts will be witnessed:—

(1.) Those who are accustomed to maintain family prayer, to attend upon the ordinances of religion, to sanctify the Sabbath, and maintain a strict morality, will feel alarmed, and reject the doctrine as false and ruinous to the best interests of society.

(2.) The *greater part* of the community who are believers in divine revelation and persons of industrious and virtuous habits, though not professedly pious, will reject the doctrine, and avoid the preaching that attempts to propagate it. But,

(3.) If there are in the community any deists, who have opposed christianity, until their opposition has become unpopular; these, when the trump of universalism is blown, will be among the first converts to the faith, that being screened from odium by the name of Christian, they may still aim their poisoned shafts against the cause of evangelical truth.

(4.) The profane swearers in a town or city, together with those who are accustomed to neglect public worship, and violate the Sabbath, by business or amusements, will become diligent in their attendance upon the worship which is conducted by the preachers of universal salvation.

If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolen waters as sweeter than their own," these are usually much pleased to hear that there is no hell, and that *adulterers shall* inherit the kingdom of God.

I have noticed, also, that intemperate persons are generally very ready to turn out, when the doctrine of universal salvation is preached near them, and hear with much satisfaction, that the path of the drunkard leads as directly to heaven as the path of the just.

Another portion of the audience of a universalist preacher is commonly made up of young men and boys of loose habits. Those "whose feet," according to the bible, "go down to death, and whose steps take hold on hell," delight to hear it proved that the bible lies, and that fornicators shall inherit the kingdom of God.

Those persons who have been awakened to a sense of their guilt and danger, and as often relapsed into a stupid or irreligious state, and who are annoyed always and irritated by the doctrines of grace, are much inclined to seek rest at the universalist's meeting, and there get their consciences quieted, by hearing that there is no day of judgment and no punishment for the wicked.

If any, who are respectable for intelligence and correct morals, patronise universalism, (and that there are some such is not denied), they are usually skeptical on the doctrine of regeneration, and are strongly opposed to revivals of religion, and to most of the benevolent plans in which Christians are engaged at the present day. None who are immoral when they join the universalists, are reformed by that event; and none who are immoral in the belief of evangelical sentiments are reformed by their conversion to the belief of universal salvation. I have known infidels become zealous patrons of universalism, and remain infidels still; and I have known many immoral, irreligious persons embrace that system without the slightest perceptible change in their feelings and habits. Their new faith left them the same impenitent, prayerless, unholy men, as they were before they embraced it. Indeed, did you ever hear of sinners being awakened and reformed by the doctrine of universal salvation? Are they ever led, under the influence of this system, anxiously to inquire what they must do to be saved? to renounce their sins, and enter upon a life of serious, practical religion? My acquaintance with universalists has been somewhat extensive, and I must say, that I never witnessed any thing like this change in those who embraced their system.

It is painful to say such things of any class of men who claim the christian name. But I have said nothing but what is supported by facts; and before you fall in with the delusive sentiment that all will be saved, I intreat you to consider well its moral tendency, and the lives of those who embrace it. Are they men of acknowledged piety? Are they such characters as the bible denominates the righteous, humble, penitent, prayerful—devoted to the service of God, and exemplary in the duties of practical religion? Rather, is not the doctrine in question uniformly rejected by such characters as these, and embraced chiefly by persons of profane and irreligious habits? And if this be so, can the doctrine be true? Can that be the gospel which is rejected by good men and embraced by bad men; which "makes the hearts of the righteous sad, whom God has not made sad, and strengthens the hands of the wicked, that he should not turn from his wicked way, by promising him life?" Say not that bad men are to be found in every denomination. This is undoubtedly true. But the question is, what system of religion, besides that of universalism, is *generally* opposed by the righteous, and loved by the wicked? What system, besides that, affords encouragement to a sinner going on in his sins, and which, on the ground of that encouragement, strengthens the hands of the wicked, and makes the hearts of the pious sad? "It is not the bad conduct of a few individuals, in any denomination of Christians, that proves any thing on either side. It is the conduct of the *general* body from which we ought to form our estimate." And, brought to this test, universalism must be pronounced a system of licentious tendency, because it speaks to the wicked, "peace," to whom God has said, there is no peace.

That there are men of bad character who attend on the ministry of the true gospel, is readily granted. But it cannot be said that such preachers make the hearts of the righteous sad by their lies, or that they encourage the wicked by promising him life. It cannot be said, that they are generally shunned as false teachers by the religious part of the community, and are followed chiefly or only by the irreligious or ungodly. But this can, with the strictest truth, be said of the preachers of universalism. Indeed, I have often thought that if they would but open their eyes, they must be confounded on noticing the characters of those who usually flock together as their hearers. What would have been the feelings of that man of God, under whose ministry we were permitted to sit in early life, if he had seen himself deserted by the pious and praying part of his parishioners, and their places in the house of God filled by the vicious and the wicked—by such as lived in the utter neglect of prayer and all the duties of practical religion? Sure I am, that such an occurrence would have filled him with alarm. He would have concluded at once that he preached not the gospel of Christ, which is "good tidings to the meek, and comfort to them that mourn," but a system of false religion, which grieves the pious, and flatters the wicked in their sins. Your's, &c.

From the American S. S. Magazine.

WILMINGTON SECOND PRESBYTERIAN CHURCH SUNDAY SCHOOL.

One of our female teachers speaks thus of her class:—"It was after holding a prayer-meeting for my class, that I discovered M. C. to be under conviction for sin. I was informed by several of them, that after I had dismissed them, they went to another room & held a meeting; and after reading a chapter in the bible and singing, they alternately prayed for new hearts." "At a subsequent meeting for inquirers, (says the same teacher), this M. C. came to me. Taking her by the hand, I said, Well, my dear, when do you intend giving your heart to the Lord? Looking up in my face with a tearful smile, she exclaimed, "I have given my heart to the Lord." Asking her when, she said, "To-night, since I came to the meeting." On being asked how she knew that her heart had been changed, she said, "O! I am so happy; I love the Lord so much, and love to pray to him so dearly." I asked her if God would not be just in condemning her to everlasting misery? She replied, "Yes, but he will not." Why? "Because he died to save sinners, and I am one. He loves me now, and I love him, and love to pray to him; and he hears me always." The same evening she thus exhorted one of her mates, with tears streaming down her cheeks, "O! give your heart to the Lord. You must give him your heart; you will never be happy till you do." After a moment's pause, she again exclaimed, "O! wont you give your whole heart to the Lord? This is the accepted time, this is the day of salvation." This girl, with whom she expostulated, has since found joy and peace in believing."

Another scholar, of eleven years old, expresses herself thus in a letter:—"I think sin is the most odious thing that ever was; and for all that, I think I have too much of it yet. I think no person is free from it. O, I cannot express the joy I felt when I found the Saviour. I have been happy ever since, and I will continue in the fear of the Lord all the days of my life." Thus we see the Lord hath caused the mouths of babes & sucklings to speak forth his praise.

From the Christian Watchman.

THEATRICAL FOLLIES AND CORRUPTIONS.

A late newspaper states, that a gentleman at Paris has, for his amusement, made a calculation of the melo-dramatic crimes of the principal performers of the theatres on the Boulevards. According to this calculation, Tantin has been stabbed 16,302 times. Marty has undergone 11,000 poisonings with variations. Frenoy has been put to death 27,000 times, in various ways. Mademoiselle Adela Dupuis has been innocently seduced, carried off, drowned, or otherwise disposed of, 75,000 times. Madame Levesque has been tried for her life 64,000 times; and Mademoiselle Oliver, who has been but a short time on the stage, has already emptied the chalice of guilt and vengeance 1600 times.

If "for every idle word we must give an account in the day of judgment," what an account would it make, if the above writer were to compute the probable number of words spoken, in pretending all these sins! O, what infatuation, to think the theatre an innocent recreation! To sit a whole evening to watch the mock process of a seduction, or the foul plan of revenge and death! We acknowledge that familiarity with any crime gradually lessens its odiousness. How directly opposed to good morals is a stage, which makes the mind familiar with "disobedience to parents," "forbidden marriages," "seductions," "poisonings," "guilt and vengeance."

Let those who abet a system thus calculated to abolish modesty, decorate guilt, and defile a virtuous mind, think on these things.

Death, to a good man, is but passing thro' a dark entry, out of one little dusky room of his father's house, into another, that is fair and large, lightsome and glorious.

Religious Intelligence.

STATE OF RELIGION ON THE EUROPEAN CONTINENT.

At the ninth anniversary of the London Continental Society, held in May last, the proceedings were full of interest. The society had availed themselves of "the journey of Capt. Cotton," who was visiting every station on the continent, collecting details and communicating important information.

"From this member of your committee, (says the report), some accounts from Switzerland certainly bear a more favorable aspect than when last you met together; but it would be practising a gross delusion on the public mind, if your committee were to attempt to conceal that there is much to be done. Since your last anniversary, much valuable information has been circulated in England, respecting what is called religion on the continent of Europe. Many false and flattering statements have been contradicted, and a picture more resembling the deplorable original has been presented to the public mind. The reasoning pride of philosophical infidelity on the one side, and the gloomy darkness of popish superstition on the other, are the idols which the great enemy of God and man has set up; and before which the knees of baptised multitudes are bending, from Gibraltar to the Baltic, and from the Tagus to the Euphrates."

Dr. Gordon, of Scotland, said that the "society was not without its conversions;" its ministers were "followed by attentive crowds;" the scriptures were "sought after with avidity;" and the "power of God had been manifested in the defeat of those enemies who strove to arrest its progress." He mentioned as an instance, that two of the society's agents had been complained of to a Roman Catholic Bishop, for inculcating dangerous heresy, but without effect. The magistrates were also told that "these two ministers taught their hearers to steal, whenever they could find an opportunity; (a laugh); but on inquiry, the whole congregation of 4000 Catholics detected this manœuvre so completely, that no step was taken in the matter at all. They had likewise succeeded in making more than thirty converts."

Rev. Edward Irving, minister of the new national Scotch church in London, said—It is not only a distress of nations that is now pervading the continent; it is also a universal and overwhelming distress of the church of God. I have conversed with the excellent Von Bulow, who has travelled far and wide for the Continental Society; who has threaded the whole of the northern range of Europe, entering into every frith; penetrating into every creek; perambulating whole tracts of wild and uncultivated land; navigating and internavigating every sea and almost every river of the north. This man have I questioned, and what was the information I received from him? In the whole of his progress, throughout all this vast extent of country, he met with but one minister whose faith in Christ could be called pure and sincere—but one holy man in whom the truth of the gospel seemed to be living; and in the course of the same progress, heard but of one other, of whom in like manner it could be said, his ways are the ways of righteousness. But in this tract there was no dearth of infidelity and impiety. The works of Voltaire, of Hume, and of Rousseau, were to be met with every where; they were to be found in every peasant's house, and to be seen in every poor man's possession. And why was this? Though we have been idle and neglectful till now of the interests of the Lord, Satan was not without his missionaries; they were abundant and superabundant on all sides, and never slept in the prosecution of their horrible work; whoever else might desert from his post, Satan was still there, and the field was never free from his machinations for the eternal downfal of man. When these same peasants were questioned relative to the word of God, they did not even so much as know what it meant; they had no clear idea, no picture in their own minds of what the question alluded to. Some brought out psalm-books, others tracts, and asked if that was what was meant by the word of God? And such was the state of ignorance in which thousands on thousands were living and dying! I have inquired about the Danish church of another, and the information I have received is equally melancholy. In my inquiries about the Dutch church, I questioned one who certainly would not be inclined to represent its state darker than it really was, for he had lived long in the country, and had for many years been in the service of one of our societies. Such being the case, there could be no doubt that he would wish to put the best face upon the matter that he could, and yet he assured me, that if there were seven ministers of the gospel who really knew its truth, and if there were three who really preached it, he had put the mark up as high as he really could. In the north of Germany things were just as bad; and from Saxony and Weimar we are continually hearing of banishments taking place among the true believers and preachers of the word of Christ, because they have courage enough to dare all for his sake. In Switzerland there is no end to the persecution that is now going forward, and has been for a long time, against the true worshippers of the word of God. The preachers are obliged to exercise their calling before break of day, and in the woods, in order to avoid that notice which would draw down upon them unlimited persecution.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The sixteenth annual meeting of this society, held in London in May last, furnished evidence that the objects of the society were "regarded with extraordinary and unabated interest." The principal subjects of complaint that came before the society, were such as had reference to the interruption of field preaching, attempts to exact Sunday tolls, taxing of churches for the support of the poor, refusal to register births and solemnise marriages, disturbance of public worship, abuse of parochial authority, and the system of poor laws, exaction of mortuary fees, refusal to bury the dead, test and corporation acts, &c. Many of the more private abuses had been remedied through the influence of the society. Also some partial modification of the laws had taken place. But much remained to be done. To be a dissenter from the English establishment, is often to be subject to such oppressive exactions and private abuses as are not so much as named under a republican form of government. The operations of the society are also extending into other countries. "Every where the committee perceive the continued struggle between darkness and light—between superstition and her chains, and knowledge with purity and peace." They have noticed in Spain some attempts to revive inquisitorial practices; in Switzerland, the intolerance and misrule which are still existing in the canton of Vaud; in France, on the contrary, that the rights of worship, the perfect equality of protestants and catholics, and the value of the freedom of the press, have been distinctly and wisely maintained. "The continent of America they hail with increasing joy. There, yearly, they additionally perceive a brighter and brighter example, that religious freedom and true religion will ever co-exist, and that they who vindicate the rights of conscience, and oppose intolerance in every form, are real benefactors of their country, and promote the piety and purity, the virtue and welfare, of mankind."

REV. J. WOLFF.

On the 27th of May, this indefatigable missionary, with his wife, Lady Georgiana, returned to London, from a short tour on the continent. He first proceeded to Amsterdam, where he remained about a month. During this time, says the Jewish Expositor for June, he was in constant daily communication with many of his brethren, who received him with much kindness, and listened with attention to what he had to set before them. Under the sanction of the proper authorities, a public meeting was held, which was numerously attended, and at which Mr. W., after detailing his own views and relating the history of his late mission to the east, delivered a very forcible address to some of his Jewish brethren who were present. We have the pleasure to add, that this meeting at Amsterdam excited attention in other places, and that Mr. Wolff immediately received an invitation from the heads of the University of Leyden to attend a similar meeting in that city, and that meetings also were afterwards held at Zyst, at Dusselthal, at Barnhem, at Utrecht, and again a second meeting at Amsterdam on his return to London.—*N. Y. Obs.*

RELIGION IN THE WEST.

A correspondent of the American Home Missionary Society writes under date of July 3d, from St. Charles, Missouri, that there is a great want of ministers throughout that region of country. He says—

"The states of Missouri and Illinois, with all their efforts, have been able to retain but one minister of our denomination, with the exception of our worthy brothers Chamberlain and Ellis, for near nine years. The cries and efforts of the churches have been in vain to the missionaries that have visited us. O that the self-denying spirit of David Tenny, my companion in labour, might rise from the grave, and his mantle descend upon the schools of the prophets!" * * *

"The Arians (he adds) are rapidly increasing in several parts of this state. The Catholics are making extraordinary efforts. It is not yet decided whether the *friends* or the *enemies* of truth shall triumph in the west. This is a soil peculiarly adapted to the growth of error. The work to be done is great. The field is large. The harvest to be gathered is more valuable than gold. Active and appropriate exertions will be rewarded. The united energies of the church are demanded; labourers must be had; there is no time for doubting or slumbering. The rising generation are neglected; the scattered lambs of Christ's flock are famishing in the wilderness, and our *churches are dying*. Facts like these should speak with an emphasis to the heart of every Christian, and awaken such a spirit of benevolence as has never been witnessed in our American Israel. Then might we hope that our wide-spreading desolations would become as a field which the Lord has blessed."

Jews in Germany.—"I do not think," says Mr. Smith, a Jewish missionary, "that the Jews in the Austrian dominions alone, can be estimated at fewer than a million.—How desirable an object it would be, were it possible to obtain permission from the higher authorities to labour freely among them, in Bohemia, Hungary, and Gallicia, especially."

"Several Jews have been lately baptised in Elberfeld. The society there is quite satisfied with the conduct of many of them. Eight Jews have likewise lately been baptised in Count Vonder Recke's institution."

Rev. P. Treschou writes from Germany, "The Jewish cause gains more and more ground here. From every intelligence I receive from various parts of the continent, I am more and more confirmed in my conviction, that there is a far greater work of the Lord going on among the descendants of Abraham, than people are generally aware of; and that the leaven which has been thrown into the lump is now exerting its influence to a much larger extent than we had supposed."

Religious Societies in Ireland.—The schools in Ireland, under the patronage of the Hibernian Society, are stated to be 977 in number, and the scholars 63,122. Of 511 day schools, included in the above, 251 are under the direction of clergymen of the established church, 26 under the superintendence of ministers of other denominations, 169 in connexion with noblemen, and 65 have no regular patrons and visitors. The number of adult scholars has increased during the year from 2024 to 8907.

"In Ireland there are now 11,283 schools, having 360,000 [568,965, says the school commissioners' report] scholars, and in 5,058 of that number the bible is constantly read. Connected with the Sunday schools of Ireland, there are now 1804 schools attended by 13,255 gratuitous teachers; and 152,391 scholars there, on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the gospel will supply. They see the opening of a thousand springs amidst arid wastes, which the preaching of the gospel may unite into a noble stream, that shall flow and fertilise, and make the moral desert fruitful "as the garden of the Lord."

Missionary Society for Greece.—A new missionary society for Greece has been formed at Basle, and is going on prosperously. The committee have purchased the freedom of twelve Greek boys from the Russians, and intend to place them in Beuggen, (a pious institution near Basle, for the education of poor children and schoolmasters), to be educated, that they may become, by the grace of our Saviour, pious teachers of their own people. Two missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu.

Church Missionary Society.—It appears from the late report of this society, that within the past year, (ending April 30th, 1827), 9 of their missionaries have deceased, 11 have returned home, 2 have gone back to their stations, 14 new missionaries have proceeded to their labours, 10 have been ordained by the Bishop of London, 73 have offered themselves as candidates for the missionary work, and 29 have been received as candidates. Total number of missionary labourers, of all descriptions, 497. Male schools, 220; female, 77; of which 68 are in India; general schools, 17. Total 314; containing an aggregate of 14,267 scholars, viz. 10,213 boys, 3,209 girls, 1,559 of whom are in India, and 845 adults. Number of languages in which the gospel is preached or children instructed, 10.

Descendants of Huguenots.—The N.Y. Observer informs, that Rev. Mr. De Fernex, the French missionary at New-Orleans, is now in New York, to procure aid in building a house of worship at New-Orleans. He estimates the French population in that city at 30,000 souls, the majority of whom are descendants of the Huguenots, who were driven into exile by the edict of Nantes. Many of these people, poor but worthy, were exceedingly rejoiced at his arrival, and are anxious, under his pastoral care, to worship God after the manner of their fathers. They have subscribed about $3000 toward a house, and promised an additional sum; though not sufficient to carry the work into execution.

More Missionaries to the Heathen.—On the 28th May, the committee of the Church Missionary Society dismissed the following missionaries to their respective stations, viz. Rev. Thomas Davey and wife, on their return to the West African mission, Rev. C. L. Korck, M. D. for the Mediterranean, Rev. J. Latham and wife, for North India, Rev. P. P. Shaffter, for South-India, and Miss Anna Maria Bailey, for New-Zealand.

Connecticut Bible Society.—The calls for bibles are pressing, from various parts of the country. We have just seen a letter from a clergyman in Ohio, to whom a box containing 300 bibles was sent a few months ago, requesting a fresh supply, as those received had nearly all been disposed of.—This is only one of many opportunities that the Directors would gladly improve, to diffuse the word of God among the destitute, but they must depend on their patrons to furnish them with the means.—*Conn. Obs.*

The Pines.—An aged layman has been occupied for some weeks in visiting the destitute villages and neighbourhoods in that part of New Jersey called the Pines. His object has been to distribute bibles, testaments, and establish schools. He is every where received cordially and treated kindly. He has been instrumental in organising several Sunday schools, and some common schools. This is good. We rejoice to see our grey-headed fathers active in leading the children and youth of our land in the ways of wisdom and righteousness.—*N. J. S. School Journal.*

The Marriage Question.—All the great leading bodies of the christian church have lifted their voices, and pronounced the marriage of a man with his deceased wife's sister to be unlawful. For the synod of the Associate (or Scotch) church of North-America; and the synod of the Reformed church, and the whole body of the Reformed church of America, unite, by a *unanimous* decision, with the Dutch church and Presbyterian church, against these marriages. We know that the canons of the Episcopal church also are decidedly against them. And we hope to see our Baptist and Methodist brethren come out also, if they have not already come out, on the same side of the church of Christ.—*Ref. Dutch Mag.*

The Rutland Consociation, Vermont, has 25 churches; of which 15 have pastors. Six others have a stated supply, and four are destitute. In 18 churches represented at the last meeting, there are 1780 resident members. During the last year, 56 had been added, and 39 removed. This body approved the American Society for the promotion of temperance, and those societies that had been organised within their bounds for the same object.

The National Education Society of England had under its direction 40 schools and about 8000 scholars, during its first year's operations. The last or 15th year of its existence, the number of schools amounted to 2199, and the number of scholars was 330,000.

A tract has been issued by the Bristol (England) Seamen's Friend Society, entitled "Sailing Directions for the Voyage to Eternity. *By a merchant!*" With the exception of about a page, it is taken word for word from Rev. Dr. Payson's Address to Seamen, as delivered in Portland, (Me.) and since published by the American Tract Society.—*N. Y. Obs.*

Among the contributions to the London Jews Society, acknowledged in the Expositor for May, is one of 67*l.* 13*s.* ($319 70), from Portland, Me.

A letter to one of the editors of the New-York Observer, dated island of Malta, May 11th, mentions the death of Mr. Temple's two youngest children. In January last he was called to follow his beloved companion to the grave.

The Pope has confirmed the appointment of one bishop in Brazil, and six in Colombia. This may be considered a recognition of the new American governments by the apostolic see.

Revivals.

Litchfield, Herkimer County, N.Y.—The particulars of the revival in this place, are briefly noticed in the subjoined article, which has been furnished by an obliging correspondent. Sometime previous to this revival, there had been an interesting work of grace under the ministrations of the late Rev. Mr. Towne, whose very acceptable and successful labours were suddenly terminated by death. His constitution and health had been feeble. His ardent zeal for that holy cause which he loved; his desire for the salvation of souls around him, who were either perishing in their obduracy, or agonizing under a sense of sin; his incessant labours, exhortations and prayers to the God of Israel, for the salvation of the people of his charge, formed an amount of effort greater than he could sustain. Our correspondent says—

"Before three months of the revival had elapsed, in the midst of the fruits of his labours, in the triumphs of faith, and in the full enjoyment of his reason, he rested from his labours, and his works do follow him. For a memorial of his tears, and prayers, and warnings, and faithful labours, and of his peaceful death, his pleasant but lonely grave is with us. In consequence of his sudden death, the attention of the church was arrested from that ardent, persevering, self-denying prayer, which is always necessary to the promotion of revivals of religion; and not more than one case of conversion occurred for several months after his death."

The account which follows commences a few months afterwards, (Aug. 4, 1827):—

A revival of religion of a very interesting character has been in gradual progress for several months past, in Litchfield, Herkimer county, about ten miles S. E. from Utica. Its first decided appearance was in February last. Since which time it has been gradually increasing in the bounds of the society, and in power. The number of hopeful converts is at present about 50. There have been several very remarkable cases. The work has been marked thus far with a wonderful spirit of prayer, and with great stillness and solemnity in the meetings. The greatest number hopefully converted in one week, has been about ten. The work appears to be of the same general character of the late revivals in Oneida county. It continues to increase.

In this revival, all the power and glory and salvation belongeth unto God; for it is the Lord and not man, that has convicted and converted any sinner. His holy word, his Holy Spirit, his holy arm, hath gotten him the victory, and not we ourselves; not for us, but for his own holy name's sake.

In the progress of this revival, we learn that the "offence of the cross has not ceased;" and though "the heathen rage, and the people imagine a vain thing," the Lord maketh "the wrath of man to praise him." An unusual harmony of feeling and sentiment prevails in the church. Christians appear to "love one another fervently," while they weep and plead for perishing sinners; parents for their own dear children that are sleeping in the field of death, and converts for their youthful companions that are gone away with the wicked. Many heads of families are among the subjects of the work; and several who had been universalists.

The bible class and Sabbath school, both in a flourishing state, have already shared richly in this revival. But O, what will those miserable sinners do, who oppose the work, and still resist the Holy Ghost, when the Lord shall call them before his awful throne! And what will become of churches and impenitent sinners where no revivals occur. Brethren, pray for the peace of Jerusalem.

Ticonderoga.—From the New-York Observer, of the 4th inst. we learn that a revival has for sometime existed in Ticonderoga. The congregational church in this place was very small and feeble as lately as in 1826. It then consisted of only eight male and seventeen female members. For a long time it had been only partially supplied with preaching; and "for eight or ten years, not an individual had been received on profession of faith. One year ago, a minister from the American Home Missionary Society visited that people, and was soon after enabled to remain as their pastor, through the assistance of this excellent institution. The revival commenced in the spring. The work has been interesting, solemn, & somewhat powerful. One family numbers four, and another six conversions. Between thirty and forty are mentioned as the hopeful subjects. The revival still continues with some abatement. Ticonderoga has a limited population—only 1000 by the last census.

New-Hampshire—Piscataqua Conference.—The Repository & Observer, in a short notice of the late meeting of the Piscataqua Conference, (congregational), which embraces the representation of fourteen churches, mentions, that at a very moderate and cautious estimate, the instances of hopeful conversion in their limits during the year past, had amounted to 500. 200 had already made profession. The places most favoured were Rye, Durham, Hampton, Strathan, Exeter, Northampton, Portsmouth, names which are already familiar to our readers. The work has been of long continuance in Portsmouth, and is still "in an animating state." "Nothing like this has occurred in that large and ancient town, for 80 years."

Lowell, Mass.—A long continued revival is mentioned in connection with this place, the subjects of which "probably amount to more than 150. The church was first organized about one year ago, and was destitute for six months afterwards of preaching and a house of worship. It now has a settled pastor; 175 members; and besides 60 or 70 inquirers, there are about 70 hopeful converts, who have not yet made a profession of their faith. The revival continues, and it is hoped that the very appropriate and impressive services of the late ordination will give it a new and lasting impulse."

Madison, Conn.—We are informed that a promising work of grace has lately commenced in Madison, (formerly East-Guilford), a few miles east of New-Haven. It is thought that more than thirty give evidence of a saving change. Among the number is an aged sinner, who has stood all the day idle in his master's vineyard, even till the eleventh hour. He is about 85 years old, but still not too old to feel the necessity of being born again.—*Rel. Int.*

Biddeford, Me.—The Christian Mirror contains an account of a revival in that place. The whole number of hopeful conversions is between 50 and 60. Of these, but a few are males; and by far the greater part are young. Most of these young females were members of a bible class, whose attention had been very particularly directed to some of the prominent doctrines of the gospel. The revival commenced about six months since.

Canaan, N.Y.—The Rev. Mr. Clark, pastor of the presbyterian church in Canaan, N.Y. has furnished for the New-York Observer a narrative of the late revival in that town. Fifty-two have been added to the church. The whole number of supposed converts is about 150.

Troy.—There are fourteen candidates propounded for admission to the presbyterian church in this city, on the next Sabbath.—*Review, 2d inst.*

The *Presbytery of Rochester* held a semi-annual meeting June 26. Religion is generally in a more flourishing state than at the last stated meeting. Six of the churches have experienced a refreshing from the divine presence, and in most of the other churches there are more hopeful appearances than usual.

WESTERN RECORDER.

UTICA: TUESDAY, August 14, 1827.

Western S. S. Union.—Two objects of great importance will be taken in hand at the ensuing anniversary of the Western Sunday School Union. One of them relates to bible classes. The advantages of bible classes will never be fully realised, till the public attention can be more thoroughly awakened to the subject. The propriety of connecting them in some measure with Sunday Schools, must be obvious to every reflecting mind. By this means the same pupils may be carried, without material interruption, through a regular process of religious instruction, from childhood to years of maturity; and afterwards, in many instances, be made the conductors of similar establishments. Such an arrangement, it is easy to see, might in time be extended through the whole ranks of community, and carry with it every where an influence which is at once salutary and irresistible. The plan of arrangement is not yet matured; but it is to be discussed and disposed of at the meeting of delegates.

The other object alluded to, is that of the employment of a general Missionary Agent, who is acquainted with the whole routine of Sunday school operations, and who will devote the whole of his time to visiting schools, travelling from county to county, preaching, and bringing the subject of Sunday schools every where before the community. Such an object must commend itself to every one. The arrangements for its accomplishment are yet to be made. See advertisement.

The Anti-Universalist.—No. 1, vol. 2, of this paper, has just come to hand. It is published semi-monthly in Providence, Rhode Island, by Origen Batchelor, editor and proprietor; price $1 in advance.

The object of this publication is to attack Universalism, as far as may be, on its own ground. The impudence, sophistry, ignorance, scurrility and abuse of Universalists, are promptly met with strong common sense appeals, with well-timed humour, burlesque, irony, satire, and sharp rebuke. Such weapons seem very suitable for the undertaking, and are not perhaps very widely different in nature from those which a prophet of old applied to the worshippers of Baal. "Cry aloud," said he, to the deluded idolaters—"*he is a god;* either he is talking, or he is pursuing, or he is on a journey; or peradventure he sleepeth, and must be awaked."

If this paper continues to be edited with talent, as we presume it will, it must receive an extensive patronage, and exert a corresponding influence. If there is any one doctrine which deserves universal reprobation, doubtless it is that which the tempter first preached to Eve. The first preaching of it led to the ruin of a world; and the emmissaries of the grand adversary, by still reiterating it, are leading hundreds

and thousands blindfold to the prison of everlasting despair. How fearful, and yet how justly merited, will be their reward, for such service as this!

New-York Journal of Commerce.—A paper under this title is about to be established in New-York city, from the columns of which will be excluded all theatrical and lottery notices and advertisements. As to editors, "*William Maxwell*, Esq. of Norfolk, Va. and Mr. *David Hale*, of Boston—the former distinguished for his enlightened and statesmanlike views, the latter intimately acquainted with the whole routine of mercantile and commercial business, and both cherishing the principles and hopes of a Christian—have accepted an invitation to embark in the concern, and should no unforeseen occurrences prevent, they will commence their labors on the 1st of September next."

A paper of a similar character is also about to be established in Rhode Island.

New-Jersey Sunday School Journal.—The first number of a small monthly pamphlet, bearing this title, has been received. It is published under the "patronage of the Somerset and Middlesex S. S. Union, of the Princeton and of the Trenton Union." Price, 3 cents a month.

Mr. Lancaster.—This distinguished philanthropist is now in this village. Last Sabbath he gave an interesting address to the Sunday schools; and this evening—to a crowded audience we hope—he gives an address at Washington-hall, in Broad-street, at 8 o'clock. Terms of admittance, 25 cents. Tickets to be had at the Bookstores. Our intelligent villagers will not fail to give their attendance.

Refined Taste vs. *Morality.*—The editors of one of our most respectable village papers have seen fit to employ in the notice of certain performances at the *Utica theatre*, such phrases as "great applause"—"well sustained"—"much celebrity"—"admirably played"—"first-rate performers"—"certainly entitled to the patronage of a liberal public," &c. These editors are doubtless excellent judges; and they speak, it seems, in the most unqualified terms of commendation. At the same time, they know, and every enlightened citizen of Utica knows, that theatrical establishments, under the most favorable circumstances, are no better than direct schools of profaneness, vice and immorality. Proofs of this fact have been abundantly and repeatedly exhibited, even to the citing of testimony from distinguished infidels.

Now we should like to know what all this means. Is the public virtue here to be unrelentingly sacrificed, for the paltry consideration of a little indulgence in what is termed refined amusement; or do editors feel no personal responsibility for the sentiments they advance? This is a fair subject of inquiry; and certainly under existing circumstances, it is one of no mean import.

Elihu.—The discussions of our correspondent Elihu are fast drawing to a close. We trust that they are by no means decreasing in interest. The leading question at issue is most intimately connected with the salvation of souls and the prosperity of the Redeemer's kingdom.

"*A Traveller.*"—In connection with this signature on the first page, the friends of revivals will find some important suggestions. The writer is entitled to many thanks. While we think of it—those of our correspondents who occasionally ply us with a "*Why do you not?*" may derive a satisfactory answer from the perusal of that article—at least for the present.

Sentence of Strang.—We publish this sentence entire to-day. Our readers will be highly gratified with the manner of it.

A Question.—A correspondent proposes the following question, which he hopes "will find an answer:"—

"Is it duty to admit into our churches such men as are engaged in distilling or vending intoxicating liquors; and should not those now in the church, who are thus engaged, be either reformed or excommunicated."

Reply.—Such a procedure as is here proposed, it appears to us, would be unreasonable, and rash in the extreme. No *enlightened* Christian at the present day, would prefer as a matter of choice, the occupation of distilling or vending spirituous liquors. Yet how far such an occupation is to be deemed criminal, must always depend on a knowledge of circumstances. To supply a known drunkard with ardent spirits, is of course a criminal act. To supply a family with it who are in the known habit of greatly abusing it, is perhaps equally criminal. But unless the article can be proved wholly useless in society, or be universally seen to occasion such a flood of mischief, as greatly to overbalance its usefulness, we can have no sufficient authority for saying that the man who makes or sells it ought to be excluded from the fellowship of the church. Entire abstinence seems to be the order of the day among christian moralists; and the time may come, perhaps, when more vigorous measures will be warranted.

The Sabbath.—Amidst the multitude of existing profanations, we are glad to notice any symptoms of reform. The Albany Christian Register says, "that there are three steam-boats on the river Hudson at present, which rest on the Sabbath. Two of these are the elegant barges Lady Clinton and Lady Van Rensselaer." Are not christian travellers always bound to give preference to such conveyances as are at rest on the Sabbath?

General Conference of Congregational Churches in Maine.—At the late meeting of this body in Hallowell—the first since its organization—the accounts given in by the counties were somewhat incomplete; but in taking a general survey of the state, the report says:—

"We find eight conferences, and one county without a conference; one hundred and twenty-five churches associated, and in these churches about 6500 members. Seventy-three only of these churches have settled pastors, leaving fifty-two destitute. Besides these churches thus united in conference, there are some in almost every county, nominally congregational, that have not connected themselves with these bodies. These probably amount to about thirty; making the whole number in the state about one hundred and fifty-five."

An important Principle.—The Connecticut Observer says, in relation to the Columbian Star, a baptist paper—

"There is one point in which we agree with the writer—'The better way to promote union among Christians, and ensure success in our efforts to save sinners, is to be *open* and *ingenuous in stating our principles*, and *candid* and *honest* in all our movements to each other.' To this principle we give our hearty assent."

So say we; and we would not confine the remark merely to intercourse between different denominations.

The Want of a Date.—The following current paragraph seems to have been taken from some missionary report, without sufficient reference to date:—

"Of Frankfort, N.Y. it is said—"This town is nine miles east of Utica, and contains 2148 inhabitants, who have never had a missionary among them, and *no church of any denomination in the town.*"

A presbyterian church *has been* formed in the town, through missionary effort; and a revival has been enjoyed in the society within two years.

A Mistake.—A correspondent supposes that in a late notice of a revival, which we copied from an eastern paper, the name Salina should have been substituted for that of Sullivan. This is probably correct, as we do not recollect hearing of any revival in Sullivan, the year past.

To the Editor.

GENEVA, *August* 2, 1827.

DEAR SIR—I have just returned from an exploring tour of several weeks, in the counties west of the Genesee river, and am happy to record from personal observation, the pleasing results of a preached gospel among the missionary stations of that extended region. During my stay, I assisted in the installation of one minister, the only presbyterian minister located in Cattaraugus county, and he a missionary of the A. H. M. Society; formed two churches, one in Chautauque county, and one on the borders of Erie and Cattaraugus; ascertained more definitely the circumstances and necessities of the waste places of Zion in that quarter, numbers of which are now looking with encouraged expectation and desire to the almoners of the christian public in this business—for men, and an assisting agency, to plant among them the institutions of that gospel, whose dispensation is God's appointed means of saving men. They are looking for help, saying—"How beautiful upon the mountains, are the feet of him that publisheth peace; that bringeth good tidings of God; that saith unto Zion, thy God reigneth."

I asked the people of Buffalo for assistance, (as that was in my route), which they granted even beyond my expectation, considering their heavy burdens the present year, in building a goodly temple among themselves, for the worship of God. I send it to you for acknowledgment, viz:—

Sundry members of the presbyterian congregation of Buffalo, to constitute their pastor, Rev. G. Crawford, a life-director of the A. H. M. Society,	$100 00
H. Pratt, a life-member, in part,	10 00
R. B. Heacock, do do	10 00
E. Walden, Esq.	5 00
Mrs. Cyrene Kibbe, (now of Cedar-st. N.Y. church),	10 00
Cash,	5 00
	$140 00
Also, Ladies' Auxiliary, Lockport,	35 00
do Auburn,	37 00
Miss A. Hawkins, New-York,	50
	$212 50

There is, I think, an increasing interest in the home missionary cause, and more fixedness of purpose manifested in behalf of the desolations of Zion. This interest and purpose need to be increased and strengthened ten fold, to answer the pressing claims that are continually on us in this momentous business. Your's,

M. P. SQUIER,
Cor. Sec. of Geneva Agency for the A. H. M. S.

Political.

FOREIGN.

American Ingenuity.—Mr. Perkins has been engaged by the French government to build steam artillery. A piece of ordnance is to throw sixty balls of four pounds each in a minute, with the correctness of a rifle musket. A musket is to be attached to the steam generator, for discharging a stream of lead from the bastion of a fort. It is to throw from one hundred to a thousand bullets in a minute, as occasion may require. A series of satisfactory experiments has taken place at Greenwich, attended by the French engineers appointed for the purpose by the Duke d'Angouleme, with one of his aids, and Prince Polignac. Lord Wellington remarked, that a country defended by this kind of artillery, would never be invaded. Lord Exmouth, after witnessing a few showers of lead, said he believed the time would come when a steam-boat, with two large guns in her bow, would conquer any line of battle ship; and Sir G. Cockburn said, the mischief of it was, it would be to nations what the pistol was to duellists; it would bring strong and weak on a level.—*London paper.*

Society for the Improvement of Young Misses.—The President of the republic of Buenos-Ayres has awarded three premiums, to be paid out of government funds, under the auspices of the Benevolent Society, viz: One of $200 to the most moral young woman in the country; one of $100 to the young woman who makes the most money by honest practices; and one of $100 for filial love, to be given to the young female person who behaves best towards her parents. $250 dollars is assigned to be distributed among young girls, at the society's discretion.

Coaches without Horses.—A Dublin coach-maker has attracted the attention of multitudes, by the exhibition of a very handsome and ingeniously constructed carriage, having but three wheels, and propelled by a gentleman sitting therein, at the rate of not less than eight or ten miles an hour. The force applied is in the operation of four levers, which are alternately acted upon with much ease, either by the hand or foot; and cause the carriage to make an angle with much greater celerity than a coach drawn by horses can do. The maker, it is said, is building another on an improved large scale, which, it is believed, will supersede the present system of mail and other coaches drawn by horses.—*Traveller.*

Sacrilege.—In the late French papers, we find an account of the reversal by the royal court of Bourges of a sentence of the tribunal Sancerra, by which a shopkeeper of that place, who had the misfortune, in shooting a patridge, to hit a statue of the Virgin Mary, which some individual had stuck up, was, under the law of sacrilege, sentenced to six month's imprisonment and a fine of six hundred francs, notwithstanding the *criminal* proved the excellency of his character by the mayor, and his irreproachable conduct in respect of religion, by the curate.

DOMESTIC.

Harrisburgh Convention.—We learn this forenoon, (says the New-York Statesman, of Tuesday last), from two of the delegates from the eastern states, who have reached this city on their way home, that the convention completed its business on the evening of Friday, and adjourned, after adopting and individually signing a memorial to Congress—appointing a committee to prepare and publish an address to the American people, and adopting unanimously resolutions recommending that the duties on imported wool and woollens, and bar-iron, be established as follows:—

On Raw Wool, invoiced at over 8 cts. in the foreign market, a duty of 20 cts. per lb., and an increase of 2 1-2 cts. per lb. per annum, until it amounts to 50 cts. per lb.

All Goods manufactured of Wool, (except blankets, stuffs, bombazines, hosiery, mitts, gloves, caps and bindings), costing less than 50 cts. per square yard, shall be taken and deemed to have cost 50 cts. per square yard, and shall pay a duty of 40 per cent. ad valorem, until the 30th of June, 1829; 45 per cent. from that period until the 30th June, 1330; 50 per cent. thereafter.

All goods composed of wool, or of which wool is the principal material, except as aforesaid, costing over 50 cts. per square yard, and less than $2 50 per square yard, shall be deemed to have cost $2 50, and pay ad valorem duty as aforesaid.

All goods composed of wool, &c. except as aforesaid, costing over $2 50, and less than $4 per yard, shall be deemed to have cost $4, and pay ad valorem duty as aforesaid.

All goods composed of wool, &c. costing over $4, and less than $6 per square yard, shall be deemed to have cost $6, and pay ad valorem duty, as aforesaid.

All goods composed of wool, &c. invoiced above $6, to pay duty, ad valorem, as above, on the invoice.

On Bar-Iron, a duty of one cent per lb., and a proportionate duty on foreign articles manufactured of iron or steel.

Also, an additional duty on blankets, and further protection to the growers and manufacturers of hemp & flax, the manufacturers of printed and cotton goods generally, and on foreign distilled spirits, was recommended to the consideration of Congress.

We are happy to learn that perfect harmony prevailed in the deliberations of the convention; that all political considerations were excluded, and that the members of this very respectable body of citizens, from widely extended sections of the country, met, deliberated, and parted in perfect good feeling.

State Boundary.—The Newark Eagle says: "The commissioners appointed to settle the controversy between New-York and New-Jersey, met at Brittain's hotel, on Wednesday morning last; and in the afternoon adjourned to meet at Hoboken, on Friday. We understand there is a prospect that the differences between the two states will be amicably and speedily settled."

The President of the United States is now on a visit to Boston. The Secretary of State has returned to Washington.

The National Intelligencer, of Aug. 2, says: "We are informed that Mr. Vaughan, the British minister, paid to Mr. Clay, at the department of state, yesterday, the second and last instalment, amounting to $600,000, payable by the government of Great-Britain, under the convention of November last."

Visitors to Niagara Falls.—The York (U. C.) Observer, of the 9th inst. gives the following description of visitors then resident at Brown's spacious and elegant hotel, who had come to view the Niagara-Falls: A Swiss colonel, three consuls, two of Bonaparte's legion of honour; Hamburgh, Madras, Ceylon, Sydney, (N. S. Wales), British, Spanish and Haytien merchants: a Mank's lawyer; a family from Constantinople; Gentlemen from Berlin, Moscow, Madrid, Madeira and Malta; five from the dear land; three from the land of o' cakes, and four from England; all highly pleased with the splendid entertainments afforded by the enterprising proprietor of the Ontario-House. In the grand piazzas may be seen at times, exiled monarchs, republican generals, Etropean ambassadors, whigs, tories, radicals, and royalists, naval and military officers of almost every nation in Europe, who come to view the mighty and indscribable works of the God of nature, displayed at the falls.

Sang froid.—The Milledgeville Ga. Recorder says:—"Five Indians were tried and convicted at the last superior court of Thomas county, for the murder of Allen Carr's family, in December last. One of them died, and another made his escape previous to the time appointed for the execution. The other three were hung on the 26th ult. They bore their fate with uncommon fortitude. When one of them (the last one executed) was launched off, the rope by which he was suspended, broke. He rose up and enquired whether they (the officers of justice) were done with him. Upon receiving an answer in the negative, he said, with great nonchalance, "*Try it again, then.*"

Horrid Atrocity.—In Perry county, (Geo.) a Mr. M'Neily charged the slave of a neighbouring planter with some petty theft, who, when about to be chastised, stabbed and killed Mr. M. The negro was taken before a justice of the peace, but a mob of whites rescued him from the magistrate, and *burnt him to death* on a pile of pine knots, without judge or jury.

A Noble Deed.—We are informed on good authority, that Mr. Nathaniel C. Crenshaw has emancipated *sixty-five* slaves, and lately removed them from Hanover county to a place near York, in Pennsylvania, with the view of securing to them the privileges of freedom.—*Phil.*

Intemperance—Deaths.—In a population of about 45 families, in a village near this city, during the last year, seven male adults died—six of whom were drunkards. Two brothers died in a drunken frolic at a tavern. One with a bottle by his side, said to have drank one and a half pints just before he died. One found dead, with a pint of rum by his side. One fell out of a sulkey and perished, having left a tavern drunk. One died sober, from sickness occasioned by drunkenness.—*Philadelphian.*

I once travelled thro' a certain part of Kentucky, where the system of slavery prevails to an alarming extent. I tarried one night with a wealthy farmer, (to appearance), who informed me that he could count *fifteen widows*, within two or three miles of him, whose husbands had all lost their lives by hard drinking!! And before I left his house, he himself was deeply intoxicated!—*Genius U. Eman.*

Sickness.—A very distressing and mortal sickness prevailed in Newfoundland, in the latter part of June, which was brought there in vessels crowded with Irish emigrants. One letter says, that dozens were dying every day, both young and old. One morning, 30 were lying dead at once.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from the 30th of May to the 30th of July, 1827, *viz:*—

Brookfield, a bundle of clothing, estimated at $15 69; Do. cash, by Miss Jemima More, 1 50	$1 50
Sherburn, west soc. a contribution	14 39
Smyrna, by Mr. Isaac Foot, jr.	4 00
Utica, monthly concert,	12 45
Sidney Plains, mon. con. in Rev. Saml. Orton's society,	12 00
Westmoreland, from the Young Ladies' Society, to educate a child at Mackinaw, 2d annual payment,	12 00
Clinton, a dona. by a lady, a friend of missions,	50 00
Russia, from the Fem. Soc. 3 75; Do. thread, yarn, and stockings, by Rev. Lumund Wilcox,	3 75
Smithfield, monthly concert, by Rev. S. T. Mills,	22 10
Mexico, char. soc. 1 00; mon. con. 5 00, by Rev. D. R. Dixon.	6 00
Lenox, from the miss. soc. by Mr. Joseph M. Casson,	22 25
Chenango Point, mon. con. by Mr. Oliver Ely,	24 73
Union, by Dea. John Taylor, avails of a missionary field,	1 00
Amount of cash,	$186 17

P. S. Received, as having been left at Mess. Parmele & Brayton's store, by Mr. J. Selden, $10 00. No information is received as to the place of Mr. Selden's residence, or as to the intended appropriation of the money. It is requested that some instruction be given respecting it.

All property left at this depository, which is designed for any special purpose of charity, ought to be accompanied with written directions, as some of it frequently passes through several hands before it arrives at the general depository. ABIJAH THOMAS, *Agent.*

WESTERN S. S. UNION.

The Anniversary of the Western Sunday School Union will take place in Utica, on Thursday the 23d of August inst. The exercises will commence at 4 o'clock, P. M. in the first Presbyterian meeting-house.

The Delegates from Auxiliary Societies, will meet at the Union's office in Broad-street, at half past 1, P. M. for the transaction of business. By order of the Board,

J. E. WARNER, *Rec. Sec'y.*

Utica, August 13, 1827.

DEATHS.

In this village on the 6th inst. Widow *Ann Maurice*, aged 67. An infant child of Mr. Stephen Bartholomew, aged 8 months. An infant child of Mr. —— Barnard.

On the 8th inst. Mr. *Charles Dodd*, aged 32. An infant child of Mr. Luther Stow, aged one year.

On the 9th inst. *John*, son of Mr. Johnson Kendell, aged 7 years. *William*, son of Mr. David Stewart, aged 3 months.

On the 10th inst. after a short illness of cholera morbus, Mr. *Jesse Kingsbury*, aged 45 years.

On the 11th inst. an infant child of Mr. Aaron Sanford. Mr. *John Brown*, aged 28 years. *Jesse Franklin*, only child of Mr. Merrell Pierce, aged one year.

In Montezuma, on the 5th inst. Col. *Comfort Tyler*, aged 55.

In Seneca, Mr. *Nathaniel Green*, aged 93, a soldier of the French war.

In Williamsburg, Va. Rev. *William H. Wilmer*, D. D. Pres't of William and Mary college.

In Westford, Mass. Rev. *Nathaniel Bradstreet*, aged 57.

In Ithaca, *John Zimmerman*, aged 80 years. He was one of those subjects who had been sold at the shambles of a German prince, for the purpose of aiding the British in the subjugation of her colonies. He landed at Quebec, and followed the fortunes of the army of Burgoyne, and with him was surrendered to the forces under the command of General Gates. He afterwads became attached to the cause of this country, and distinguished himself by many acts of intrepidity and conduct, in her service. In 1806—7, he settled in this place; at that time almost its only inhabitant; and lived to behold it increase beyond all calculation, in population and prosperity. He was honest and industrious, faithful and attached; and eulogies have been inscribed to the memories of those who deserved them much less than "Uncle John Zimmerman."—*Ithaca Museum.*

Champagne.

A FEW Cases fresh I. C. brand, just received and for sale, by

PARKER & HASTINGS,
No. 90, Genesee-street.

Utica, August 14, 1827. 3w33

Conversations on Baptism.

JUST published, and for sale by HASTINGS & TRACY, Utica—CONVERSATIONS ON BAPTISM, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism: By JAMES EELLS, A. M. Minister of the Gospel. Price 1s6 single, $2 per dozen, $12 1-2 per hundred. *August* 14, 1827.

LYMAN & KELLOGG.

B. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American
DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

Improved Patent Cider-Mill.

THE Subscribers have erected and used a New Patent CIDER-MILL, in the town of Paris, county of Oneida, and find it a great improvement upon the best heretofore in use. It will make more cider than any other mill, from a given quantity of apples, and of a better quality. It is also far more rapid in its operation. The Subscribers have ground at their mill eighty bushels in twenty minutes—two hundred bushels in an hour; and have made 170 barrels of cider in a day, without being fully employed. The increased quantity of cider is nearly sufficient to pay the expenses of making. Upwards of 2300 barrels of cider were made at our mill in Paris, the last year; and the above facts are fully known. The Subscribers have ample certificates to verify them, from a number of their respectable neighbours, who have witnessed the operations of the mill; particularly from Simon Hubbard, Elam Tuttle, Noah Davis, Ebenezer Smith, Abel Simmons, Charles Smith, David Stiles, Samuel Hale, Jun., Guy Carter and Uri Doolittle; to whom the Subscribers would refer for information.

The Subscribers have obtained a patent, and are ready to sell rights by states, counties or towns. Their charge is moderate for a single mill, which they will warrant to perform as they have described. SCOFIELD & WICKS.

Paris, August 13, 1827. 33

A Trunk Found.

FOUND, between Mr. Hawley's and Mr. Gilbert's, Rome, a TRUNK, containing women's clothes, books, &c. The owner can have it by calling at this office, proving property and paying charges.

ROSWELL HENDERSON.

August, 4 1827. 31w3

Hamilton College.

A SPECIAL Meeting of the Trustees of HAMILTON COLLEGE, will be holden at the College Hall, on Monday the 20th day of August next, at 10 o'clock, A. M. As business of great importance to the Institution will then come before the Board, a punctual attendance of all its members is earnestly requested.

J. H. LOTHROP,
July 30, 1827. *Clerk of the Board.*

GROCERIES.
Parker & Hastings,

No. 90, Genesee-Street,

ARE just receiving a general assortment of GROCERIES, selected particularly for retailing—Consisting of Old Hyson, Young Hyson, Hyson Skin, Powchong, Souchong and Bohea TEAS—St. Croix, Muscovado and New-Orleans Brown SUGAR—Loaf and Lump Do. White Havana Do.—Old Java, Havana and Green COFFEE—Chocolate, Pepper, Spice, Ginger, Nutmegs, Cloves, Cassia, Starch, Indigo, London Mustard, Rice, Maccaboy and Scotch Snuff, Cut and Plug Tobacco, Spanish and American Segars, Box and Keg Raisins, Almonds, Pea Nuts, Madeira Nuts, Brazil Nuts, Filberts, Lead, Shot, Bar and Shaving Soap, Demijohns, Jugs, Junk Bottles, Herring, Codfish, Shad, Mackerel, Lamp Oil, Molasses—Claret, Champaigne, Old L. P. Teneriffe, Port, L. P. Teneriffe, Sicily, Maderia, Lisbon, Old Particular, Canary and Malaga WINES—London Porter, in quart and pint bottles, &c. &c.

Families and individuals, wishing to supply themselves with choice articles in the grocery line, are invited to call.

Utica, July 24, 1827. 30w4

"WHITE FRONT,"
"GREEN DOOR & BRASS KNOCKER,"
No. 62, Genesee-Street,
Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. HALL, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the opportunity of obtaining good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage, by seasonably calling on Dr. Hall. GOODSELL & BURGE.

Utica, July 16, 1827. 29tf

Northern District of New-York, to wit:—

BE IT REMEMBERED, That on the 9th day of August, in the fifty-first year of the independence of the United States of America, A. D. 1827, JAMES EELLS, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Conversations on Baptism, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism. By JAMES EELLS, A. M. Minister of the Gospel. "Built on the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone."—*St. Paul.*"

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to the act, entitled "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States for the Northern District of New-York.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE DYING CHRISTIAN.

The last production of ROBERT S. COFFIN, *the Boston Bard.*

How peaceful is the closing scene,
When virtue yields its breath;
How sweetly beams the smile serene,
Upon the cheek of death!

The Christian's hopes no fears can blight,
No pains his peace destroy;
He views beyond, the realms of light,
Of pure and boundless joy.

Oh! who can gaze with heedless sigh,
On scenes so fair as this;
Who but exclaims, "thus let *me* die,
And be my end like his."

From the Troy Review.

Poetical Selections for Psalmody.—Musicians have unquestionably many evils to complain of, and many tortures under which to groan. Who then would deny them this privilege, so long as they have nerves to feel? It will, no doubt, be a long time before even a majority of these evils can be removed, but we do not despair of seeing some of those surmounted which come within the scope and influence of the clergy. These are of no small magnitude. The selection of sacred verse for devotional purposes, is at present attended with no small difficulty, and we shall never be delivered from the evils attending it, so long as there is a necessity laid upon each individual clergyman to exercise the skill of a nice critic. It is astonishing that such a mass of poetical and unpoetical rhymes should still be retained for the offices of christian psalmody in our churches; and it appears that the labour of selecting from Watts and others, enough that would possess sufficient lyrical character for the purposes of worship, is not so great as to prove an insurmountable objection to its accomplishment. If all the unpoetical psalms and hymns were struck out of the book, it would be so far out of the power of a preacher to make a bad selection. The only question then would be as to a choice of subjects, and on this every one must always be his own judge.

We hope this subject will be considered at the contemplated musical convention, for it will be in vain to have correct and refined music to be sung to words destitute of any sentiment that can be heightened by music.

This sort of labour was once attempted by Dr. Worcester, and he certainly deserved the thanks of Christians for his attempt. He excluded a great many psalms and hymns that ought to be excluded; but it is clear that he was not a very nice critic, and that he had not that knowledge of music which should form an indispensable qualification of any one that shall undertake such a task.

Miscellaneous.

From the Albany Daily Advertiser.

SENTENCE OF STRANG.

The following is Judge Duer's address to Strang, when he pronounced the sentence of the law upon him. It had a perceptible effect upon the prisoner, and the whole audience appeared deeply impressed with the awful solemnity of the occasion:—

Jesse Strang! Hearken to what I shall say to you. You have been indicted on the oaths of the grand inquest of the county of Albany, as a principal felon in the murder of John Whipple; to which indictment on your arraignment you pleaded *not guilty*, and for your deliverance put yourself upon your country. The jury selected from that country, for your trial, have found you *guilty*, and it remains only for the court to pass sentence of death against you. Have you aught to say why the judgment of the law should not be pronounced upon you?

You say nothing. Nothing is to be said. The crime for which you are to suffer is of the deepest dye; the circumstances under which it was committed are of the most atrocious character, and your guilt has been most clearly established. By your own confession, you planned and executed the destruction of the deceased, with the most deliberate and perfidious cruelty; not with the ferocity of the tiger, but with the cunning of the serpent and the malignity of a fiend. Impelled by lust and avarice, you directed your subtle machinations to the possession of the person and property of his wife; and having succeeded in one part of your design, you pursued it with remorseless energy & unrelenting perseverance, until you had removed, as you supposed, the sole obstacle to the accomplishment of the other. You commenced by seducing this weak, infatuated woman from her allegiance to her husband: Proceeding, you beguiled her from her duty to society, her family, and her God, and ended her ruin with the murder of her husband; and had you escaped detection, you would probably have realised the guilty expectation that tempted you to these arts of complicated villany. But the murderer seldom escapes detection, or lies for any length of time concealed. Even-handed justice sooner or later is sure to overtake him; and a special Providence seems frequently to discover him, when trusting to his artifices, he thinks himself secure. This may have been the case with you. You probably imagined that if you could elude the vigilance of man, your guilt would continue unrevealed; or even that if you could escape punishment in this world, you would have nothing to apprehend in that which is to come. But justice has been swift to overtake you, and you now stand convicted, trembling and weeping before a tribunal of your fellow men. How will you appear before your God? Perhaps you doubt that there is a God; and from the selfish obduracy of your conduct, as well as from reports founded on your own confessions, which though not officially before us, have from their notoriety reached our ears, we fear that your heart has long since been hardened, and your mind darkened into atheism; that infidelity was the source of an early and intense depravity, and the ultimate cause of your last most aggravated and heinous crime. You have indeed pursued your career of blood, regardless of God or man. You have defied the powers of earth, and set at nought the vengeance of heaven. Reckless of your own fate, you have not scrupled to involve in it the temporal and eternal doom of others. You have sent a confiding husband suddenly to his account, and sought the destruction, body and soul, of a treacherous and deluded wife. And you have done all this without provocation, without resentment, without animosity, without passion; but in cold-blooded malignity, and from heartless calculations of profit to yourself. In contempt of the divine command, you coveted your neighbor's house and his wife; and in order to obtain them, you have violated without compunction, every remaining precept of the moral law.

If you had no dread of eternal consequences, and deliberately resolved to hazard your own reputation, your peace of mind, and even your mortal existence, in the prosecution of your nefarious ends—had you no consideration, no remembrance of your friends? Did it never cross your active, scheming, restless mind, that you had honest parents and other reputable connections, whose good name would be tarnished, whose peace would be injured, whose lives might terminate in sorrow for your crimes? If your heart were not of stone, if it could have felt one touch of humanity, that reflection would have staid your murderous hands. If in the hardness and self sufficiency of your heart, you forgot or despised them; yet will not this court overlook their request, or disregard their grief; but from respect to their unmerited suffering, will spare them the additional pang of ordering your lifeless body for dissection, and in the exercise of its discretion, direct it to be delivered into their hands.

If the monitor within your breast be not already awakened, or you regard not what is said to you, listen, I charge you, to the still small voice of conscience. It can admonish you more potently, and convince you more deeply, than can words from the lips of man. If you have not begun already to feel that you owe your being to an almighty and eternal Author, and that you have offended, not merely against human ordinances, but against the immutable laws of the infinitely wise and righteous Ruler of the Universe; if you do not already believe that your accountability is not confined to this world; as sure as you still exist, you will one day know it; and you will soon know, that without the divine mercy, you must meet eternal punishment, as sure as there is a God.

Prepare, then, to meet him face to face. Pray, if you ever have, or ever can, for his mercy; for that only can avail you now. Die you must. On earth you can expect no pardon. From Heaven, alone, must you look for it; and there may be mercy there, even for one so vile and wretched as yourself. But it is to be obtained only from the infinite mercy of the God whom you have denied, through the merits and intercession of the Saviour you have despised, and by the influence of the Holy Spirit, whose aid you have rejected. Full and unfeigned repentance is the only condition on which it is vouchsafed. But your heart of stone must be converted to a heart of flesh. You must be brought to feel and abhor, as well as to acknowledge your guilt; and through penitence and contrition must your soul be purified. Be not however deceived; your only hope of pardon after death, depends on the sincerity of your repentance before you die; for in the grave there is neither repentance nor forgiveness. Neither can man venture to assure you of pardon; for God alone can read your heart. Improve, then, the time afforded you. It will be long enough for every essential purpose of preparation; but not for encouraging vain and delusive imaginations, or reviving lingering regrets, or fallacious expectations. From this instant, consider yourself cut off from the world and all that therein is; look only upon your entrance to the next; and at your final departure seek not the applause of men; but humble yourself as it becomes you, before an offended God. Affect not the character of a heroic felon; but endeavour to behave like a Christian; and however contrite and penitent you may feel, be not deluded into supposing yourself a martyr or a saint; but remember to the last moment of your life, that you are a malefactor and a sinner.

The sentence of the law is, that you, Jesse Strang, otherwise called Joseph Orton, be taken hence to the place from whence you came, there to remain in custody of the sheriff of the county of Albany, until Friday the 24th day of August instant; on which day, between the hours of twelve at noon and three thereafter, you are to be brought forth by the said sheriff to some proper place, to be by him selected for the purpose, and there hung by the neck until you are dead. And may God have mercy on your immortal soul.

SAXONY.

Extract of a letter from an American gentleman, travelling in Europe, dated Leipzig.

"A few of the peculiarities of this country shall occupy the remainder of this sheet. Europe is a military country; every town, street and corner is crowded with soldiers. Saxony, which at best is a very inconsiderable kingdom, (the one half having been ceded to Prussia by the holy alliance, because the king made common cause, or for awhile took part with Napoleon), containing about 1,300,000 inhabitants, (about as many as the city of London), maintains a standing army of 15,000 men! Prussia 100,000, and Russia one million!! These armies cost an immense sum of money. The people are groaning beneath the oppressive weight, while the morals of the rising generation are awfully corrupted.

"Perhaps no people on earth are so passionately fond of promenading as the Germans. Thus, we find in almost every town, and also in the vicinity of the town, the most beautiful shaded walks and public gardens, laid out and arranged with all the taste and elegance imaginable. Dancing, masquerades, concerts, gambling, music, theatrical exhibitions, &c. are all the rage; and no inconsiderable quantum of the conversation turns upon those subjects. The merits of the performers, the appearance of the masks, the dexterity of the dancers, are so often discussed as to nauseate the stomach of every man, who takes no pleasure in them; and what to me is most surprising, is the melancholy fact, that these amusements are more frequent on the Lord's day than any other. Still, however, there is much in the German character that excites my admiration. They are truly a polite, friendly, hospitable, refined, and learned people. In no country have I observed so much tenderness and affection between man and wife, and between children and parents; no where is the stranger received with more cordiality, and no people on earth can boast of so many profoundly learned men. I verily believe there are more authors in Germany than in half the world besides, and more books are printed here than in most other parts of the globe taken together. Nor is this country destitute of numerous and mighty advocates of the cross. Heterodoxy, thank God, is on the decline. Many theologians, whom much learning had made mad, and who grew dizzy while elevated on the pinnacle of reason and folly, and lost themselves in the labyrinth of their speculations, have discovered their folly, and like humble penitents have returned to the plain, simple doctrines of the gospel, and now proclaim those saving truths with all the power of their erudition, and with all the fervor of their hearts, warmed anew by the love of God. Thus things are taking a more favorable turn. *Rationalism* is losing ground, and is beginning to be ashamed of itself. Many, who a few years ago had exalted reason on the throne, and made it sit in judgment upon revelation and the things of God, that far transcended its circumscribed capacity, have come back, wept bitterly over their errors, and are now boldly and effectually fighting in the cause of Calvary. Let those divines of our country, who have also departed from the simplicity of the gospel, and speak and write so much about *rational christianity* and *liberal views*, and in maintenance of their barren dogmas, appeal so often to the literati of Germany, imitate this example. A few years ago, these men told us, that the present age was too enlightened to believe the absurd doctrines of our ignorant pious forefathers. Let these know, that if they would keep pace with the learning of the day, they must abandon their present untenable grounds, and subject poor frail human reason to the doctrines of revelation; that they must humbly and submissively vow in reverence and faith at the foot of the cross, or they will in a short time be behind the age in which they live, and can no longer appeal to learned Europe for support in favor of their cold and comfortless neology.

"All Europe has its eye, at present, fixed with most intense interest upon the United States; and the eagerness and enthusiasm with which they overwhelm me with questions concerning our laws and political affairs is indescribable. Thousands are in a state of suspense, wondering whether it be possible that our government can be managed without a king, and whether the christian religion can sustain itself without the intervention and support of government, or without a union of church and state. Though I have no doubt that there are some in this country who would rejoice in the downfal of our republic, yet there are many who wish us success and would weep over our misfortunes. Such is the admiration of the American character over all Europe, that the very name is a passport to the most friendly reception. Let us in the mean time humbly put our trust in the Lord of Hosts, and earnestly pray him to preserve us from pride and self-dependence, and to perpetuate upon the rock of ages the inestimable civil and religious privileges, which it is our happy lot to enjoy."

SIR WALTER RALEIGH'S ADVICE.

Take especial care that thou delight not in wine, for there never was a man that came to honor or preferment that loved it; for it transformeth man into a beast, decayeth health, poisoneth breath, destroyeth natural heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men, hated in thy servants, thyself and companions; for it is a bewitching and infectious vice. And, remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered; but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he shall be subject to it; for it dulleth the spirits, destroyeth the body, as the ivy dots the old tree, or as the worm that engendereth in the kernel of the nut.

RICH, AND HAVE NEED OF NOTHING.

I have my faults as well as my neighbors; but my appetites are pretty well bridled. My heart is honest, quite willing to pay all men their due; my hands, too, are sometimes disposed to relieve a neighbor's want; and my feet go orderly to church of a Sunday, when the bells chime, except it prove a rainy day; and then I read my weekly paper, or a bible chapter at home, just as it suits my fancy. This I call a regular life, and it is the ground of my hope, not forgetting Jesus Christ, to help out some defects. For I am choleric, no doubt, but it quickly bloweth over; and a little apt to fib in market, but who can help it? All my neighbors do the same; and my landlord, who talks much of his honor, will tell a fib upon occasion, as well as myself. Besides, I often bring the parish into good temper, when they are out of sorts, by talking in a kind and humorous way, so that I am really a peacemaker. Now, from these circumstances, it would seem that I am not mortally sick, as you suppose, but enjoy good christian health. Yet I do not like your countenance, it looks so cloudy. What is the matter, Doctor?

Doctor D.—Sir, I am grieved at the weak account you have given of yourself. It convinces me you are not sick, but dead; dead to God and to his spiritual service. I expected some account of a true Christian; and you put me off with the state of a poor heathen, who is somewhat sober, and honest, and charitable, and worships his God when the weather suits, or his inclination serves. I find no trace of a spiritual mind, no taste of a gospel blessing, no earnest of a future inheritance.—*World Unmasked.*

A child of eight years of age, of a devout and pious disposition, was asked by an Atheist, "How great it supposed God was?" It replied, "He is so great that he fills heaven and earth, and the heaven of heavens cannot contain him, and yet he dwells in my little heart."

A beggar asking alms of a Spartan, he answered—"If I grant what you crave, I shall make you a more confirmed beggar. He who first gave you money taught you laziness."

BOOKS & STATIONARY.

Hastings & Tracy,

No. 40, Genesee-Street,

HAVE just received an extensive addition to their assortment of BOOKS and STATIONARY, comprising a large stock of Theological, Historical, Classical, School and Miscellaneous Works, a great variety of Bibles and Testaments, a beautiful collection of Children' Books, and many New Publications.

Their Stationary consists, in part, of

200 reams Writing Paper,
50 do. Letter Paper,

With a variety of fine Papers, of a larger size, suitable for writing or blank work.

Also, Red and black Inkpowder, Ink, Sealing-Wax, Wafers, Quills, Penknives, silver Pencil Cases, Ever-pointed Pencils, Tooth-Picks, Black and red Lead Pencils, Crayons, Reeves' Water Colours in boxes and single cakes, Camel's Hair Pencils, Pink Saucers, Silver and steel Pens, Indelible Ink, Elegant and common Glass Inkstands, Wedgewood, pocket and stone Do. Gunter's Scales, Dividers, Pocket-Books, Wallets, Bristol-Boards, Gold and silver Paper, Gilt Do. Tissue Do. Fancy coloured Do. Wafer Stamps, India Ink, Bonnet Paper, Office Tape, Sand-Boxes, Sand, Slates, Slate Pencils, &c. &c.

With a variety of elegant Prints.

All of which will be sold on the most reasonable terms. *Utica, July* 31, 1827.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Discases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.